

ON INCREASE OF THE EPISCOPATE,  
OR  
**A Divinely Constituted Ministry**  
UPON THE  
APOSTOLIC AND PRIMITIVE BASIS.

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AN ESSAY  
READ BEFORE THE RURI-DECANAL MEETING,  
HELD AT WATERLOO, JANUARY 8TH, 1868.

BY THE  
REV. J. BURROWS DAVIDSON, M.A.,  
RECTOR OF ST. ARMAND EAST.

Published by Unanimous Request.

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Montreal:  
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.  
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## ERRATA.

On page 6, fourteenth line, for "father," read "future."  
On page 8, third line, for "many," read "man."  
On page 8, sixth line, for "ever," read "even."  
On page 10, sixth line from bottom, for "in," read "is."  
On Appendix, for "breath," read "breadth."

REV. J. BURROWS DAVIDSON, M.A.,

RECTOR OF ST. ARMAND EAST.

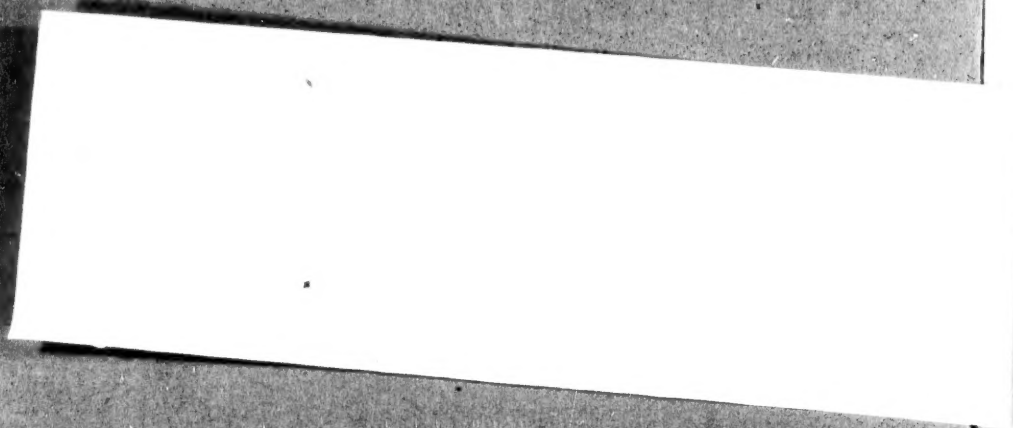
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THIS Essay is submitted—not without some reluctance—to the eye and attention of the faithful members of the Church in these Eastern Townships. It was written, as stated therein, in great haste, “*currente calamo*,” and without the most remote object further than a presentation of a subject which was deemed of the most serious moment to the welfare of our beloved Church, and the writer’s contribution towards the interest of the meeting for mutual discussion and counsel held under our active Rural Dean.

In compliance with the unanimous request of the Ruri-decanal Chapter there assembled, personal choice is sacrificed, and he can only implore the Divine blessing upon such an imperfect effort for God’s glory and the extension of His Church. On consenting to publication, permission was asked to make it what it ought to be, but reflection has led to the conclusion that any material alteration in the body of the essay would destroy its identity and render the whole work nugatory, since any little weight or influence it may have, will entirely be derived, as far as human agency is concerned, from the official sanction of the views expressed. It has, therefore, been thought expedient merely to add as an appendix some few words and statistics as to the size of Apostolic and Primitive Dioceses, an argument and example of great force to those who ardently long for primitive success, and so would return with the truly primitive “Apostolic spirit, zeal, love, self-sacrifice and faith, to the truly Apostolic model first given by Christ Himself and kept in the mind of the Apostles by the Holy Ghost” who brought all things to “their remembrance”—since their methods and organization for doing Christ’s work afford more than a mere example to Christ’s faithful followers to the end of time. The subject evidently involves some division of our present Diocese, the ultimate decision respecting which, of course rests with his Lord-

ship and the Synod. The idea of change from the immediate jurisdiction of our own beloved Bishop and Metropolitan will be one, in itself, acceptable to none. The veneration and respect we hold him in, would lead all to retain to the last our present position, but in so doing, we would only be bearing him down with a burden more than any human will or strength could be equal to, and be at the same time retarding Christ's work, "Whosoever loveth father or mother more than me is not worthy of me." While, then, affection indeed would quench, duty and a desire for the progress of the work, inflames our aspirations after so necessary a means. Doubtless a similar trial was once before endured by all the older members of the Diocese when the former hoary-headed chief pastor, now silent in the grave, divided his charge with him—whose reputation then demanded respect, but whose virtues and paternal counsels we now love. We see the blessed results of the previous division in the very great increase of the work under his administration, and we are sure that any self-sacrificing effort, upon proper principles and upon a firm foundation, will meet with a like expression from our own Bishop towards any additional suffragans, as that accorded to him by the late Bishop of Quebec, on his consecration to the present Diocese of Montreal. "My prayers are with him, and I shall gladly give him the hand of a brother and pass to him a portion of my charge, in the firm hope that his supervision of it, will be to the glory of God and the benefit of His Church."

The Rectory, Frelighsburgh, January 1868.

ON INCREASE OF THE EPISCOPATE;  
OR  
A DIVINELY CONSTITUTED MINISTRY  
UPON THE APOSTOLIC AND PRIMITIVE BASIS.

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" Religion falls from her estate  
Without her Episcopalate:  
Where beams the Mitre, there the tide  
Of heavenly influence is supplied  
Facile and full: and the abounding river,  
In that exclusive line will flow for ever,  
Gather'd in receptacles pure,  
Or shed in shining links, which none may sever  
While Heaven's eternal laws endure."

*Voices from Early Church.*

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THE importance of this subject, I am disposed to think, will be admitted by all, and I am only fearful that it may suffer at my hands, through the pressure which Christmas and New Year's services and festivities always add to the otherwise over-occupied attention of a rural clergyman, so that, literally, I can only give you the desultory thoughts of a day. Any effort, however feeble, may, yet, in a good cause be blessed from on High, and bring forth fruits notwithstanding the unskilful sower, or it may incite others, more fully competent to perform rightly what has only been indifferently attempted.

The subject, then, presented for our brief consideration is none other than the fulfilment of our Lord's great commission to the eleven Apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and Lo! I am with you alway, even unto the end of the world." This is the Charter of the Christian Church, and is most significant, both as to the Agents who were to be appointed for the work and the great end to be accomplished.

The latter was not solely the announcement of the glad tidings of the Gospel, but the making disciples of, the Christian culture, the

building up each individual believer unto the fulness of the measure of the stature of Christ, that whole training which should prepare its subjects for Eternal life. Reason, alone, would lead us to the conclusion that a work comprising such important duties, and surrounded with such incalculable responsibilities, would not be left by an Omniscient Saviour, to the hap-hazard agencies which the weakness and ignorance of men might devise; in other words, that the Divine and Glorious Being, who so loved us as to give Himself for us, would not have left the Glory which he had with the Father before the world was, and suffered and died merely to point out the magnitude of the work to be accomplished, the great and inestimable good for our race, which might be attained, and then ended his mission with a virtual declaration: I have pointed out to you the richness of the treasure, the Glory of the Father—construct your own organization, experiment and contrive, how you can best, according to your own differing judgments, lead men now to a participation and enjoyment of the one that they may infallibly secure the other. Such were a conclusion as utterly hostile to the limited views of man, as, in reality, we find it opposed to the whole tenor of the teaching of Revelation and the recorded and universal practice of the Apostles and the Primitive Church. The first act of the disciples as they accepted the organization and commission left them by Christ, and buckled themselves for their work, was the reparation of that break and the renewal of that link, caused by the traitorship and death of Judas, thereby giving us, as it were, under the seal of inspiration itself, an authoritative decision as to the perpetuity of the Apostolate, or Episcopate as we now call it, to be extended and increased indefinitely, according to the requirements of the work, as exemplified by that of Barnabas and the specially miraculous and Divinely attested Apostleship of Saint Paul, or regularly transmitted ones of Saint Timothy as Bishop of Ephesus, and Titus, Bishop of Crete.

Your own knowledge renders unnecessary, nor would time or the limits of a single paper permit, any more than this passing appeal to the word of God, as to the Divine authority, perpetuity and succession of the Ministry of Christ's Church.

The very fact of our churchmanship binds us to the declaration of Ignatius, the disciple of Saint John and Bishop of Antioch in the first century, that “*χωρίς τούτων (Ἐπισκόπων, Πρεσβυτέρων καὶ Διακόνων) Ἐκκλησίαι οὐ καλεῖται*” without these (Bishops, Presbyters and Deacons)

the Church is not so named. And the express declaration of the Preface to our Ordinal, "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the *Apostles' time* there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." With this very brief allusion, let us not forget, however, that our entire argument has as its one basis the Divine authority of the Episcopate, and in it, of the minor orders, for were it otherwise, if we could only find a Spurgeon, a Punshon, or a Ward Beecher anywhere, with more Scriptural views, and other useful qualities, we should have gotten the most desirable agent for our particular work. Rather knowing that "no man" however gifted, "taketh this honour unto himself but he that is called of God, as was Aaron," we therefore seek the increase of the number of those who being "diligently tried and having qualities requisite for their high position," are set apart for their work by the concurrent witness of the Spirit, and the Church. Principle, therefore, points out to us the Agency, and the only expediency admissible, is the placing them in those positions where the greatest opportunities present themselves for the exercise of their high vocation. We have it as an admitted postulate "*Ubi Ecclesia ibi Episcopus*," "No church without a Bishop." What, therefore, is divine, must in the highest and most pressing sense be expedient, and since no humanly devised agency can be compared with that which Christ appointed, and since the world still lieth in wickedness, and since the sinfulness of men, and prevailing irreligion and schism repeat to the church the Macedonian cry, "Come over and help us," she will be only fulfilling her mission with an infallible guarantee of success when she places her chief watchmen at every available point, to rally her members and lead them on to the victories of the cross. Now this is the object which should be the nearest every Christian's heart, but then the first step towards the evangelization and conversion of others, is the evangelization and conversion of ourselves, and this, I say with some diffidence, is a requirement which the primitive pattern of the Episcopate most urgently demands. Our theory, as above stated, meets with our assent; the authorities of the Church lay down the three-fold ministry of the Church, yet practically it is ignored, and we have just such a representation left as to assure us that the Episcopate is not quite extinct. We must, therefore, in this sense, convert ourselves to the primitive and apostolic

pattern, if we would attempt rightly to carry out our blessed master's commission, fraught with issues beyond the apprehension of many, we must cease to deal out the measure of the Episcopate in homeopathic proportions; we must cease to give the slightest ground for considering the Episcopate as a mere confirming or ever ordaining machine, to be subject to the admiring gaze of the mass of the faithful, like a passing comet, crossing the dull and unenlivened routine of parish work once in three years. On the contrary, we must place it in the position our Saviour evidently designed it should occupy, viz: as the centre whence shall emanate all those energies and enterprises which prove the Church aggressive against all ungodliness, against every sinful and schismatical system—a presence to be seen in every part of the fold, frequently, and at every emergency, an influence ever permeating the most remote and feeble points of a diocese, in other words, an influence to be seen and felt as much as the ever recurring light and heat of the day. To be a Bishop in any Apostolic sense, is to be in the fore-front in trial, in suffering and activity, not *sending*, but *leading* and leaving elders in every city and in every village and congregation in our land, retaining an accurate acquaintance with the needs, necessities, progress and prosperity of every particular field of labour, and sympathizing in the trials and difficulties, or rejoicing in the success and faithfulness, of each particular “ἐπισκοπῆς” or messenger, the acknowledged representative of the unity of the Church, the patriarch or high priest of his diocese, with his attendant priests and deacons, emphatically a father in God, cognizant of the wants and positions of his spiritual children, ever ready to guide, to reprove, rebuke, with all long suffering and doctrine. A record like this, I believe to be the record of the first three centuries of the Church as sustained by history, when against all odds, under the fire of persecution and reproach, the word of God mightily prevailed. The Church did God's work in God's appointed way. She had not yet learnt to distrust His chosen agencies, by adding, modifying, or substituting man's devices for God's order. No “factitious lights” then eclipsed the native radiance of the sun, God did bless them and all the ends of the then known earth did fear Him—as says the same Ignatius in his epistle to the Ephesians, “For even Jesus Christ, our inseparable life, is sent by the will of the Father, as the bishops appointed unto the utmost bounds of the earth, are by the will of Jesus Christ.” Then came the countenance of kings. No

longer persecuted she was honoured and exalted in the high places of the earth, and then came, too, influences tending to the elevation of the human in place of the divine, personal pride and ambition beset the followers of a lowly Jesus, forgetting that,

"Order is holy—Sacrilege ensues  
 "When men impair  
 "Her delicate creations, and confuse  
 "Her pictures fair."

Emperors sought to rule where God had fixed His throne in the councils of the Church. Bishops sought for aggrandizement, and began to inquire who should be the greatest, and so in the lower orders, and then we first read of Arch-Presbyters or Deans, Arch-Deacons, and the various other functionaries to be found in their names in our own mother Church of England, or her corrupt sister, the Church of Rome. Nearly contemporaneous with these encroachments on the primitive order of Christ's Church, presented themselves errors in doctrine and corruptions in practice, which continued their advance together, until the truth of God was well nigh hidden by these additions, and were alone purified and removed by the fires of the Reformation. We believe, therefore, that the darkness and superstition which gradually spread over the spouse of Christ, and obscured the purity and life-giving power of His Gospel, is to be traced to these tamperings with the Divine Organization, arrogating titles and offices, unknown to Apostolic times; under the pernicious influences of earthly favour, seeking to grasp the honours of the world, seeking to monopolize and centralize the leading order by the multiplication of subsidiary officers, in defiance of the simplicity of the Gospel ministry. We contend, therefore, that all officers called Arch-Deacons, Rural-Deans, and such like, are, in their very existence, reflections on the perfection of the agency appointed by Christ; they assume to supplement a Divine organization, and to be a substitute for a Divine authority, in utter contrariety to the genius of the Church (however trammelled our mother in England may be by appendages of State and connection with the past) and in direct conflict with the express statement, (practically, that is) of the preface to the ordinal, that it is evident unto all men that there have ever been the three orders of Bishop, Priest, and Deacon. But then, says one, perhaps they are merely agents of the Bishop. Accept them as such, but let me add the inquiry, What should any or all Presbyters and Deacons be, but

the agents of their spiritual head, ever ready to obey his godly admonitions, and unflinchingly to advance at his command, in every path of duty? The only conclusion we can arrive at is, that wherever any field is too large for one overseer of the Church, the remedy lies not in any deputing of his powers to inferior officers, but in the multiplication of his equals, the committing of a like office to other faithful men, that so the agency of Christ may be everywhere extended, and the Church may not be deprived of that organization whereby God intended the Holy Catholic Church to be propagated, and so we may not adopt the perilous expedient of substituting our wisdom for the wisdom which came from above. No Bishop holds his high office for his own personal or selfish grandeur; he holds it for a specific object, and he receives it with the obligation to continue and multiply the same according to the necessities of the Fold. There is some reason to fear that we have suffered from the association with the state which has led to impressions quite foreign to the essentials of this holy office. The Lordship of the crown has hidden from our people, too much, the more loving and attractive and only real character as the shepherd of the flock, the earnest looker after our spiritual welfare, as he that must give an account, more properly honouring the state, than being honoured by it; for no lordly title can add to the dignity of a Bishop in the Church of God. The same State chimaera has beset the actual workings, and brought other influence to bear beside a single eye to the fulfilment of the commission to preach the Gospel to every creature; and at every turn have law officers, Letters Patent, and mandates impeded our feeble gropings after every baptized Christian's birthright, the supervision and paternal interest of a "Father in God." So encumbered have the true position and claims of a Bishop been by all these accidents, that, in view of the history of the past, and the actual position of the present, with but a shadow of the Apostolic ministry of the Church, we may well inquire, "Where is our reverence for the Episcopate?" We are now, at last, in the good providence of God, relieved from all embarrassments, and the field before us, in our country and the world, with such a leaven of the Apostolic succession, as will enable us by the blessing of the great Head of the Church, to retrieve what has been lost to it for many centuries, viz. the restoration of a God-appointed and sanctioned ministry to its primitive pattern and proportions, the multiplication

of chief shepherds of the flock, not according to the standards of respectability or the surroundings of city or towns, but in the country, in the wilderness, in every exposed point where a Divinely authorized leader can gather around him even a small body of Priests and Deacons, to make battle with him against the great enemy of souls, and secure new triumphs to a Saviour's cause. We want men for these positions worthy of the high office, men of deep learning and scholarship, moved to the heart's core with love to Christ. We want men whose honour will be the bright intellects which they have consecrated to their Master's work, the holy devotion and earnest piety which will surround them with the aroma which is only to be derived from the close contact and companionship of Jesus, not the title of lordship, and any little regard which might be given to such imaginary rank. "Distinctions which derive their birth, solely from fiats of this earth, should not by such as they, be sought." A due regard being also given to the revival of a true Diaconate, the Church would be in a position to work to some purpose and effect; in the raising up of the walls of Zion on every side, in making provision for the training of the Lambs of the Flock, now too frequently lost to the Church from the absence of all means but that of a godless education. A Bishop would have time to consider and deal to some practical effect, with all the issues of the work, and instead of the present general view at the most, necessarily followed by chaos and torpidity, new life, and power would be everywhere developed. The Episcopate being restored to its primitive place in the agency of the Gospel, the presence among us of one recognized by all the clergy as uplifted above them by his Apostolic dignity and Apostolic position, and therefore raised far above the envy and jealousy which too frequently are the results of Parity, a spiritual Father among his spiritual children, would be the strongest bond of peace, love and respect. Harmony and life would be given to every Missionary and Parochial work, the Bishop would be the driving-wheel whose personal influence and presence would inspire energy in every portion of his small Diocese; weak and staggering missions would find new strength; tottering Parishes would rise from their ruins, and all because there would be a recognized authority not only to whom all might look at a respectful distance, but whose kind solicitude all would receive, and because then we should be laying and establishing a literal claim to the promise, "Lo! I am

with you always, even unto the end of the world." And none of His words will fail. We want the thing itself and we want it obtained after Apostolic example. Experience has already taught that there is serious ground of objection to our previous practice, and I humbly believe that it never will be remedied until we give back to God, his right in such an important selection. Choose out any number of persons whom men may think to have qualities requisite for the office, but presume not further, but pray and say, "Thou Lord which knoweth the hearts of all men, show whether of these *thou* hast chosen," and then, as in the case of the first successor of the Apostles, let their lots be given forth, remembering that "the lot is cast into the lap, and the whole disposing thereof is of the Lord." If inspired Apostles themselves trusted not to their own judgments, but appealed to the seer and searcher of hearts, how much more have we reason to distrust our erring judgments and to leave to the decision of Heaven the final choice out of what are to us fit persons, and whose ministry pre-eminently is to become either the savour of life or death to so many immortal souls. We advocate, therefore, on principle, upon expediency, and for all the love of souls which occupied a Saviour's breast and is hence participated in by every Christian heart, the immediate and rapid multiplication of Chief Shepherds of the Fold of Christ, a restoration of the primitive ministry in all its purity and vigour. To have Episcopal supervision which shall be anything more than a name, at least two new Dioceses should be formed out of the present one of Montreal—one in these Eastern Townships and one in the Ottawa District, and each of these, even in their present weakness, would occupy the laborious attention of one Bishop who would spend a Sunday and greater part of a week annually in every mission and parish, and be the explorer himself of remote parts. But then the one great hindrance—the money, the means. If we have only faith and do our duty, God will provide the means. It is not a primitive or Apostolic requirement for a Bishop that he should have a luxurious salary: chiefest in honour, his duty is also frequently to be chiefest in suffering. A Bishop, therefore, I conceive, should be willing to go forth in his work as the inferior orders go forth in theirs, exercising suitable foresight and wisdom, but yet trusting God and looking not at the things which are seen but at the things which are unseen. In this part of the Diocese there is good ground for believing that

£400 or £500, could be readily assessed; an endowment to be formed as soon as possible. To the laity of course must the Church look for the realization of these hopes. If the clergy only prove the necessity and give examples of the Primitive Episcopate in all its pristine simplicity and power, there will be no deficiency of support from the coffers of the faithful, in support of the chief ambassadors of Christ. The following account in the life of Bishop Bloomfield both illustrates the method and points to that measure of success already enjoyed as the fruits of our present limited Episcopal oversight, an example, we pray to many other noble men, whose liberality will incite others to good works, an earnest of such a multiplication of chief pastors as will, ere long, grant a true presentation of the Gospel ministry in all its fair proportions throughout this Dominion, and carry with it influences beyond the limited anticipation of man. Of him, it is written "liberality, too, in gifts, had increased largely from the blessed contagion of his good example. Speaking to Archbishop Howley of the intended move for the Colonial Episcopate, he expressed his conviction that the time was come for some gifts of *unusual magnitude*, and he proposed to the Archbishop, what should be their respective offerings. This point settled, Archbishop Howley, speaking of a third person, said, 'no doubt he will like to join us in this,' and received the characteristic answer. 'He will join us, but I do not think that he will like to do so.' To this wise liberality" (continues the writer) "the Church owed the extension of her Colonial Episcopate and that true movement for catholic expansion which has acted back with such a growing power on her life at home." To prove the force and obligation of this subject upon all we have but to allude to the glorious effects resulting from all efforts in this direction hitherto. Our own Diocese presents a record of rapid increase, and it only requires its triple section to make, under a similar blessing from the great Head, each portion equal in its own strength to our present unwieldy Diocese. What was once the Bishopric of Calcutta now numbers seventeen distinct Dioceses, each subdivision, as it occurred, multiplying the forces of the Church in more than geometrical ratio, and so with each of the Dioceses created out of the old Diocese of Toronto.—The Church in the United States presents many an example of the effectiveness of a Primitive Episcopate. Our conclusion, therefore, is that reason, Revelation, the history of the past, the successes of

late years, and the wants of the present, all point to the immediate necessity of a restoration of the Christian ministry to its primitive proportions, as the great Agency to which Christ has specially promised to give His Blessing.

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#### APPENDIX.

In the preceding pages our argument is chiefly based upon the nature and primitive and apostolic proportions of the Gospel ministry itself, and that immediate and personal supervision which is incumbent upon every chief ruler of the Church who would at all commensurably fulfil the Divinely imposed duties of the Episcopate. We may derive some idea as to the contrariety existing between modern, unwieldy and vast dioceses; the oversight of which, in any effectual degree, would require a species of omnipresence; as well as inspiration; and the patterns afforded us by the purest and earliest practice of the Church in this respect. The universal interpretation of the Church, received, too, by most non-conforming writers, give us even a scriptural pattern in Saint John's Apocalyptic Epistles to the "Angels," or Apostles or Bishops of the seven churches in Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, places all situated on the narrow strip of proconsular Asia, coasting the Egean sea, and all in close proximity to each other, and we know, also, that this was the case when as yet the word of the Lord had not "free course," and consequently, it was not a requirement forced upon these Apostolic Churches either from their distance or the large numbers of the disciples. Saint Ignatius, bishop of Antioch, whose martyrdom occurred A.D. 107, mentions, in addition to the forenamed, Magnesia and Tralles, so that the inference is legitimate, that no less than nine dioceses existed at this earliest period of the Church, within an extent of territory of perhaps two hundred and fifty miles long, by ninety broad, giving an average length and breadth of fifty miles. In other words, there were at least nine Bishoprics with an extent equal to that of our present province of Quebec. This was, too, when the disciples were from the despised and obscure of earth, and not from the rich among men, so that the rewards and emoluments of the Episcopate were only those of self-denial and self-sacrifice, which led by almost necessary and invariable steps to the martyr's crown; an unanswerable reply to that lack of faith which would

restrict the numbers of the Episcopate, according to the measure of man's liberality or the adventitious circumstances of man's favour. Turning, then, from these Apostolic examples, we may find the fullest corroboration in the accounts of the further establishment of the Church by the primitive Christians.

Africa, perhaps, furnishes the best authenticated and most noted example of what, no doubt, was then the universal practice. Cyprian, Bishop of Carthage, A.D. 250, bears witness, incidentally, to the existence of thirty-one dioceses, and these during the fires of persecution instituted by Decius, Gallus, and Valerius, and shortly after, as called by him, we find two successive Synods, composed respectively of seventy-two and eighty-five Bishops. It has been computed that the average extent of these dioceses was about twenty-two miles in length and breadth. A further step brings us to the time of Augustine, Bishop of Hippo, about the year 400, when, in the Northern or Christian portion of the continent of Africa, extending from Libya to the Straits of Gibraltar, there were not less than 466 Dioceses, more than *three* times as many as those of the whole Anglican communion now scattered *throughout the various portions of the globe*. This, we might say, is the history of other parts of the primitive Church. Constantinople had about 600 dioceses of different extent. It has been shown also that throughout the various Syrian Provinces, the average dimensions of a diocese were from 20 to 35 miles square. We may take two more examples furnished us by the earliest practices of our own double source. In England, three Archbishops or Metropolitans were in existence, probably as early as 179, viz.: York, London, and Caerleon, the bishops of which Sees were present at the Council of Arles, A. D. 314, and though definite information cannot be had respecting the whole Island, we have seven Bishops present at the conference with Augustine, five of whom belonged to Wales, and there is reason for believing that there were three more, eight in all, leaving an average diocese to each, at the lower estimate, of about 35 miles square. There is every presumption to conclude that a similar practice held throughout the entire British Church. "Indeed," says Bingham in his *Antiquities*, "it would appear that there were *more* bishops in England and Wales at the time of the Saxon Invasion," (A. D. 450) "*than there are at the present day.*" Passing over to Ireland, we find the record that the number of Bishops in that Island amounted sometimes to 300. We learn,

then, from these, the primitive and Apostolic rule; whereas, what we now behold but assures us of the corrupting and uncatholic restrictions which came upon the Church in her multiplication of the Episcopate, when the towering shadow of Rome enveloped the early Church, and rendered everything subsidiary to the measures which tended to the aggrandizement of the Papal See. Feudal times, when Bishops became temporal lords, and had large retinues to defend their own rights, and the property of the Church, added strength to this deflection.

These two influences came into direct conflict with primitive practice, Rome supplanting what was Apostolic by what was Papal; and so firmly rooted were her traditions, that through the intervention of the State, the Reformation even failed to restore to the Church her Divine agency in its entirety, although it was attempted then largely to multiply the Bishops in England; and thus was the Church shorn of her pristine strength and vigour. Large dioceses, then, are literally Papal and mediæval in their origin, though Rome has long since corrected the mistake. Small dioceses are essentially apostolic and primitive. The late Bishop of Quebec, on the formation of the last diocese in Ontario; gives us his mature judgment in these words:—"We now expect, very soon, to have a fifth Bishopric in Canada. In our Episcopal communion, the multiplication of Bishoprics is the *extension of the Church, and of her service in the cause of the Gospel*, a very natural and obvious consequence, and one which has been remarkably exemplified in our own day." No exhortation could be more earnest than that of the same venerated Father-in-God, with respect to a like effort:—"A move should be made at once—an earnest, determined move, with the eye of Faith turned up to God, the heart lifted in the fervency of prayer, and the hand put to the work without looking back."

"He being dead, yet speaketh."

May its feeble repetition give rise to a harvest far more abundant than his mortal eyes were permitted to behold, and in which he rejoiced; in the further increase of our Colonial Episcopate,—a good omen for which was certainly furnished, in the immediate offer of five hundred dollars towards the endowment of a new See, by one of Waterloo's noblest Churchmen.

"Τὰ ἀρχαία ἔθνη κρατεῖτω."

"Let the primitive customs prevail."

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